







## Lord Baltimore, "Catholic Maryland," and the Toleration Act.



OUR truth-loving friend Martin I. J. Griffin is still at it in his *Historical Researches*\*), killing off the many errors—their number actually seems to be legion—of Catholic American history current among our people. The last issue for 1902 (Vol. xix, No. 4.) contains a startling paper on the settlement of Maryland and the famous Toleration Act. It is standard history among Catholics that the Catholics of Maryland, fleeing from persecution in England, formed the colony of Maryland and embodied in its laws the great principle of religious liberty.

Mr. Griffin points out that this is mostly rot. There was not then any special persecution of Catholics. Lord Baltimore did not come to Maryland at all. He was a convert to Catholicity and got his estates in Ireland and the title he bears in history, after his conversion, from a Protestant king. The twenty "gentlemen" who were the chief settlers of the colony, have no records of suffering for the Faith in England and did not "flee" to Maryland to be free in the exercise of their religion. They never manifested any concern for religion, either in England or Maryland, so far as we know. Very many, if not the majority, of the first settlers of Maryland were Protestants. Hence Lord Baltimore had to be tolerant of necessity, as he was from principle. His "persecuted" Catholic brethren in England were not over-eager to rush to the unknown land across the sea, though two priests went with the expedition. Lord Baltimore was himself tolerated, in fact, if not in law, in England, at the time of the two royal grants to him; hence he could not have restricted liberty of conscience to Catholics and would not have been permitted to try to do it. He could not and, of course, would not, debar Catholics. He wished his colony to be peopled and prosperous. So he desired to allay religious antagonisms and have people live in harmony, if not in unity. Nothing appears in his papers or in those of the settlers, to indicate the least concern about the Faith or the desire to establish an asylum for persecuted Catholics. Even the priests who came there, as far as the Lord Proprietary was concerned, were mere settlers, and neither Lord Baltimore himself nor his successors were specially gracious to the clergy, whom,

\*) Published quarterly at one dollar a year. Address: 2009 N. 12th Street, Philadelphia, Pa. Several of our readers have recently become subscribers to this interesting and valuable quarterly upon our recommendation, and we hope several more will find it in their heart to give Mr. Griffin their support in his arduous but necessary work for historic truth, by subscribing to his magazine.

indeed, they rather restricted, hampered, and controlled†). There are those who see retributive justice in the political and social troubles that came upon the successive Lords Baltimore for measures antagonistic to the Jesuits.

"The Toleration Act of 1649," Mr. Griffin adds, "sent to the Maryland Assembly by Lord Baltimore for adoption, was passed. It little matters whether the majority of the Assembly were Catholics or Protestants—both claims are made. It was an attempt to keep Maryland free from the Puritan agitation and warfare prevailing in England. In plain terms it simply forbade Catholics and Protestants in Maryland from calling each other names. It really did not grant toleration. That had existed for years."‡)

Mr. Griffin in conclusion gives it as his opinion—and the opinion of one so thoroughly versed in the early ecclesiastical history of this country is entitled to considerable weight—that "it is doubtful if at any time the Catholics in Maryland were in a majority. Father White at one time wrote that 'three of four parts' were 'heretics.' When Catholics in England were being let alone, then religious toleration prevailed in Maryland. When anti-Catholic agitation or persecution went on in England, then the Catholics in Maryland had a hard life of it. After the overthrow of James II. they were worried, harrassed, doubly taxed and restricted in religious exercises, like the Mass, to private houses, and the priests almost debarred from visiting the sick, and prevented from attending Protestants, so as to save them from conversion to Catholicity. Catholic Maryland! What a misnomer at any time, and especially for nigh one hundred years prior to the Revolution of 1776. Protestants ought to be ashamed to claim that a majority of the Assembly of 1649 was theirs in view of the subsequent wrongdoing to the Catholics, and the obliteration of all signs of toleration."

If these statements are true—and we believe in their substantial accuracy—another chapter of American Catholic history will have to be rewritten.

†) "Under these stringent conditions two Jesuit Fathers were proposed to Lord Baltimore, and, receiving his sanction, sailed for Maryland in 1642. But, though harmony was restored, the missionaries must have felt discouraged and hampered, and the new Conditions of Settlement issued by Lord Baltimore bear the impress of great jealousy of the Church, reviving the English ideas of mortmain, and inadvertently paving the way to direct persecution of the whole Catholic body." Thus Shea in confirmation of Mr. Griffin's statement (*The Catholic Church in Colonial Days*, p. 61.)

‡) Another Catholic searcher in the records of the past (C. M. Scanlan, in the *New Century*, Nov. 10th, 1900), declares it as his belief that every Catholic member of the Assembly voted against the Toleration Act, which he calls "the first act of intolerance in Maryland," since under its provisions Jews, Unitarians, and infidels could be put to death for expressing their beliefs. It decreed death against all who "shall deny the Holy Trinity, the Father, Son and Holy Ghost, or the Godhead of any of the Three Persons of the Trinity or the unity of the Godhead, etc." (See facsimile of a contemporary edition of the Act in Prof. Woodrow Wilson's recently published *History of the American People*, vol. I.)





## *The Ultramontanes.*



ACCORDING to "liberal" authorities, the "Ultramontanes" are a peculiar species of Catholics, dyed-in-the-wool fanatics and hopeless obscurantists, opposed to all reasonable progress, entirely devoid of patriotism, knowing but one aim and purpose, viz., to reduce the world to slavery under the priesthood and the temporal power of the Pope and thus to destroy every vestige of freedom. They are constantly looking "beyond the mountains" Romeward, standing ready to carry out the most terrible commands that may issue thence. Hence it is a sacred duty for every enlightened lover of humanity and of every self-respecting government, to combat "Ultramontanism," which does not mean to fight the Catholic Church, inasmuch as there is between the two an essential difference; so much so that he who assists in destroying the cockle, serves the Church by helping to rid her of her troubles and leading her on the path of light and progress.

All of which sounds quite plausible and seductive, and we do not wonder that even Catholics are misled by it.

In matter of fact there are no such "Ultramontanes" in the Catholic Church, nor in opposition to them, true Catholics who are alone worthy of breathing the same air with the liberal progressists. The real situation is this: There are in the pale of the Church millions who profess their religious faith fearlessly, love it sincerely, and live according to its dictates. They venerate in the person of the Roman Pontiff the vicegerent of Jesus Christ on earth and the successor of St. Peter, whom they owe obedience in all things pertaining to salvation. They feel and resent every insult offered to him as a grievous wrong and protest against it. They behold in the bishops the successors of the Apostles and adhere to them with unshakable loyalty. They honor their priests, obey them and do not allow them to be maligned or persecuted. They deny to the State the right of ruling the Church and are not afraid to so declare themselves. They strenuously oppose the suppression of religion in the schools and in public life. They receive the sacraments often, devoutly and conscientiously, keeping not only the commandments of God, but those of the Church as well. They do not read irreligious or immoral newspapers and refuse to vote for any candidate for public office whom they know to be hostile to their religious conviction. In short, they dispose their daily life, private and public, according to the commandments of God, the dictates of their conscience, and the directions of their divinely appointed religious authorities, without much regard to the spirit of the times or the ruling fashion.

Another class of Catholics, does just about the contrary. You

will find their names entered in the baptismal registers, but they disregard all such antiquated things as baptismal vows with sovereign contempt. They are not interested in the fate of the Holy See, and care little how the hierarchy or the clergy fares. They hold that religion ought to be confined as closely as possible to the four walls of the churches. Too rigid teachings ought to be softened and their acceptance or non-acceptance on the part of the individual Christian be made dependent on the degree of his scientific accomplishments. Religion and politics must be kept strictly apart. The State is the supreme master and under certain conditions may be justified in plundering the Church. Convents and pious societies they consider quite superfluous, the laws of the Church obsolete and inopportune. The obligation to receive the sacraments weighs on them like a heavy burden, which they shirk as much as possible. Any definite and firm statement of Catholic principles and their defence in public life is eschewed by them as a sign of "retrogression," which they abhor. Toleration is their great watchword, and this toleration they carry so far that they do not hesitate to join liberal clubs or Socialistic groups, nor to keep and read newspapers inculcating the most pernicious heresies and errors. Occasionally they will go out of their way to pity and even denounce the poor retrograde "Ultramontanes," as they are pleased to call their faithful and loyal brethren.

The "Ultramontanes" are the abomination of the true-blue Liberals, while the class of Catholics last described represent in their eyes the real, up-to-date, Catholicism, which, if they can not approve, they can at least find it in their hearts to tolerate.

It is mere deception if our enemies declare that the battle against the "Ultramontanes" is not a battle against the Church. This distinction is simply made to lull those to sleep who have not learned to think. Those Catholics whom our modern secular and liberalistic press dubs "Ultramontanes," are precisely the good, faithful, loyal Catholics, the élite in the great army of the Church, who prevent her enemies from neutralizing her influence in modern society and stabbing her to death. It is the men who, be they priests or laymen, fight most courageously and effectively for the independence and liberty of the Church, who are decried as "Ultramontanes," while those who never lift a finger to prove the faith that is in them are lauded to the skies as enlightened, progressive, and up-to-date Catholics.

Which proves that it is an honor and a duty to be counted among the "Ultramontanes;" for as Alban Stolz tersely puts it: "He who is baptized in the Catholic Church, but is not ultramontane, is like a deaf nut offering no kernel, for he lacks the living faith."



# The Career of a French State Bishop.

A FLASHLIGHT ON THE POLITICO-ECCLESIASTICAL SITUATION IN FRANCE.

## III.—(Conclusion.)

**F**ROM the time of the appointment of the new Vicar-General, the diocesan administration was all the government could wish for. First came an attempt to destroy the leading Catholic newspaper of the episcopal city, which was saved only by the unanimous protest of the clergy. Then all the old papers of the Society of the Peter's Pence were destroyed, under the pretext that said society aided Catholic political candidates and hurt the Masons. A parish priest, who for his gallant defense of the Sisters, had been made an honorary canon, was dismissed to please the politicians. Then the Chancellor was disgraced and the Rector of the diocesan seminary was removed from his post because he was too orthodox. Two circular letters were issued, forbidding the clergy even private activity in elections. The Abbé M. was deposed for having founded a Catholic school. False testimony was brought against the Abbé G. Two curés were severely disciplined for upholding the aforesaid Catholic newspaper. A Catholic high-school was destroyed by the suppression of its agricultural department and the removal of its director. All religious establishments were ordered to pay the tax of "accroissement." Two parish priests were sent to prison for conspiracy, but declared innocent by the tribunals; the association for the defence of the clergy was squelched. One Abbé was dismissed for being unable to obey the law concerning the church *fabrique*. Another was handed over to the mercy of a senator, for any punishment he saw fit to inflict on him. Still another curé was ordered removed, because he opposed the change of a teacher, but the sentence was stayed by the intervention of a senator and a deputy. The Abbé M., a parish priest, was deposed for having founded an agricultural bank; he later died from chagrin. Then a scandalous proceeding was instituted against a venerable archpriest, who died shortly afterwards. This was followed by the proscription of a prominent clerical author for having defended the Church against a persecuting government and protested against the proposed nomination of a coadjutor to the Bishop. Then came the dismissal of the director of the petit-seminaire. All these iniquities, and many others, occurred within ten years.

Would you wonder if, under such trials, the Diocese, so far a model, had fallen into ruins? Luckily it remained true to its traditions, its doctrines, its thoroughly Roman spirit, though, naturally, it lost much of its vigorous Catholic life.

Priests, distinguished by their learning, good works, ministrations, and a thousand clever initiatives helpful to the salvation of souls, continued to abound in the Diocese.

But what are we to think of a bishop who, besides abetting such iniquities, allowed to be published in his Diocese some eight or ten indifferent or even hostile journals, which calmly carried on a propaganda of dissolution and destruction, after trying to destroy the only Catholic religious paper he had? Such things prove either mental aberration or pitiable weakness.

These are facts, facts of yesterday, facts incontestible. Their recollection may be inopportune, their history disagreeable, even for the victims; but history remains history, and it is impossible to undo it.

What a strange episcopate! A priest, who is not a bad man, pushed into ecclesiastical dignities by his family, without vocation or ability. Accepted by a persecuting government, to please this government he literally demoralizes the clergy, undermines religious institutions, and disorganizes the administration of his diocese. During the fifteen years of his episcopate, the diocese is "run" by politicians and clerical schemers. Materially there was a state of schism, although an outward attachment to the Holy See was professed. The Bishop did nothing against the anti-Christian machinations of the ruling powers, but rather lent a helping hand. His sympathies were with the enemies of religion, whom, in his blind optimism, he declared excellent men when they were loudest in their attacks on religion. He never issued a pastoral letter or circular; he never preached; he never devoted himself to pastoral duties; he did not even visit his entire diocese. But he faithfully drew 50,000 francs annual salary during his fifteen years' administration and perhaps a like sum from the diocese. No one ever heard that he founded or subsidized any religious institution, nor was he ever known to give a penny to the poor.

The history of this unhappy Bishop is a blank page, covered with a black spot; the blank page indicates the absence of good works; the black spot is the symbol of his malfeasance in office. Such is, and will be, the fate of every diocese, if Rome does not strictly control the choice of bishops and severely punish the reprehensible actions of bishops who bow to the "new régime."

In 1899 Bishop L. resigned, after he had made sure that the government would give his see to the man who had virtually ruled it during his own incumbency and who had spared no effort to ingratiate himself with the ruling powers. We refer to the Private Secretary, later Vicar-General, who presides to-day over the destinies of the unhappy Diocese, while the "hero" of our story lives in retirement somewhere in Europe, with the rank of a titular archbishop.



# CONTEMPORARY CHRONICLE.

## THE RELIGIOUS WORLD.

*Rome and the Philippine Question.*—We take the subjoined interesting passages from a correspondence of the well-informed and alert young American priest who under the penname "Vox Urbis" writes regular Roman letters to the N. Y. *Freeman's Journal* (see No. 3622 of that paper):

"More than once during the course of the Philippine negotiations in Rome Vox Urbis has frankly confessed that he was nonplussed by the situation. The facts that have come to light show that almost everybody else from the President of the United States and the Commission of Cardinals down were equally bewildered. In the first place, the President and his entourage were informed that if they consented to send a Commission to Rome the Holy See would grant them anything under heaven they asked for—including, of course, the summary expulsion of the friars;\*) in the second place, the authorities here had never an inkling that such a preposterous proposition as the expulsion of the friars was to be submitted to them.\*\*) Governor Taft introduced this awkward matter with consummate skill. He professed to have nothing to say against the friars themselves or about their extravagant wealth. On the contrary, he seemed to give them credit for nearly everything of good that was to be found in the Philippines. The great trouble, he explained, was the fact that the Filipinos detested them, had driven them from their parishes, would never permit them to return. It would be necessary for the American government to use armed force to reinstate them—and the American government flatly declined to do anything of the kind. As may be well imagined, this was putting the Holy See in a very awkward position. But in spite of all this the ecclesiastical authorities resolutely declined to be a party to the banishment of the friars. They recognized, however, that in the face of the opposition of the United States government and of the alleged opposition of the Filipino Catholics, it would be well to provide for the gradual removal of the religious, and promised to second this by instructing the generals of the four orders concerned to supplant, as occasion offered, the Spanish friars by others of different nationalities. All this was done on the supposition that the Spanish friars were obnoxious to the Filipinos and a cause of disturbance to the American possession of the islands. It is now clear, and the fact is doubtless known to the Holy See, that both these hypotheses were without foundation. The Filipinos have solemnly protested that they desire the friars to stay, and the United States government, after nearly four years of rigid surveillance, has failed to find them guilty of

\*) It would be interesting to find out who thus misled the administration.—A. P.

\*\*) This despite the fact that Bishop O'Gorman was a member of the Taft Commission.—A. I

any attempt, or even desire, to subvert the new order of things in the Archipelago.

Archbishop Chapelle, though he has no mission in Rome at present connected with the Philippines, does not hesitate to say in the most emphatic manner that the friars are necessary for the salvation of religion in the islands. He understands the situation thoroughly, he knows that the charges made against them are quite unfounded, he is absolutely convinced that the people are anxious to have their ministrations, and he is persuaded that if less attention were paid to the threats of the secret societies and the persuasions of the Protestant preachers, the United States government itself would be the most enthusiastic advocate of their retention when the present storm has passed over.

The present attitude of the Holy See with regard to the situation is one of considerable doubt. It is glad of the opportunity that has been furnished it of treating with the representatives of the United States, but it is an open secret that it regards the ultimate results of the relations that have been established with considerable apprehension. Everybody in Rome admits that the task set to Mgr. Guidi is one of extraordinary difficulty and of doubtful success. Indeed, within the last week a rumor is current in circles usually well informed that the new delegate on arriving in the Philippines will receive notice that his stay is not likely to be prolonged."

This view of the situation is partially confirmed by our own private advices from the Eternal City.

## LITERATURE.

*The Holy Ghost and the Holy Eucharist.* By Rev. A. A. Lambing, LL. D. For sale by the author at Wilkesburg, Pa., and Catholic booksellers. Paper, 5¼x3½, 30 pp. Price ten cents; in quantities of more than twenty-five, six cents a copy.

This is the substance of a paper read by Father Lambing before the St. Louis Eucharistic Congress and is now printed with the Imprimatur of the Bishop of Pittsburg, in the hope that it may tend to increase devotion to the Third Person of the adorable Trinity and to the Blessed Sacrament of the Altar, and show the unity of their divine operations in the sanctification and salvation of souls.

*Les Droits en Matière d'Education.* Par Le Père F. X. Godts, Redemptoriste. J. de Meester, Bruxelles & Broulers. 1900.

This work, in six parts, with four appendices, is the most comprehensive treatment of the educational question in view of modern tendencies and errors, of which we know. In the first part the reverend author, widely known as a keen logician and a staunchly ultramontane theologian, describes by way of general preface the plan and scope of his work; in the second, he treats in three divisions of the fundamental principles underlying the whole question: liberty, the law, and justice; in the third, he considers the rights of parents, with an appendix on the special rights of school-teachers and another on the absurd pretensions of the Socialist educationalists in Belgium, for which country the



work is primarily intended; in the fourth part, he describes the rights of God and His Church in education, devoting a special appendix to the rights of Christian children; in the fifth part, he considers at length and with great critical acumen the rights of the State, adding an appendix on the true sense of article 17 of the Belgian constitution; the sixth contains a full statement of his thesis and a résumé of the entire argument, which covers no less than 1740 pages. We have not, though the work has lain on our desk for some time, had leisure sufficient to peruse it entire, but have dipped into its treasures on various occasions and got the impression that it is the best available statement of the Catholic position on the school question in relation to modern conditions, and a veritable arsenal of logical weapons wherewith to fight the pernicious educational errors of the present day, in America no less than in Belgium, for which country, as we have remarked, it is primarily intended.

*Little Manual of the Third Order of St. Francis.* Translated, Adapted, and Enlarged from the German of Rev. Cassian Thaler, O. M. Cap., by Rev. Bonaventure Hammer, O. F. M. Fr. Pustet & Co., New York and Cincinnati. Size 3½x5 inches. 220 pp. Bound in flexible brown paper cover, net ten cents, \$7.50 per 100 copies.

This little manual is intended for the use of directors and members of the Third Order of St. Francis. It is most explicit and comprehensive and enjoys the approval, in the original, of the Minister General of the Capuchin Order and the Sacred Congregation of Indulgence. A specially valuable feature is the elaborate and accurate enumeration of the spiritual benefits granted to the Third Order by Leo XIII. and of all other indulgences tertiaries may gain.

*The Catholic Church and Secret Societies.* By Rev. Peter Rosen, Hollandale, Wisconsin. Cannon Printing Co., Milwaukee, 1902. For sale by the author and Catholic booksellers. Price \$1.

This booklet bears the Imprimatur of Archbishop Katzer and contains much valuable material, inaccessible to most of us, on the secret society question, which the reverend author rightly calls "the most serious problem facing the Catholic Church in the United States to-day," and which he treats chiefly from the standpoint of religion, showing that most secret societies popular among us, partake of the nature of religious sects, because they have rituals prescribing religious ceremonies, signs and symbols, special funeral rites, etc. We believe with Father Rosen that the majority of those who belong to these societies are unaware of their real character and tendencies, and hope that his little book will do much to enlighten especially Catholics on this important matter. We are assured by the author that this is already the second edition, although it does not appear from the title page. For a third we would suggest a brief chapter on Catholic secret societies, for which Prof. Schulze's remarks in his *Pastoral Theology on the Catholic Order of Foresters*, and the files of *THE REVIEW in re* Knights of Columbus, would furnish interesting material. A revision of the work from a stylistic standpoint would also seem to be desirable.

## MISCELLANY.

**Doukhobors and Albigenes.**—Dr. Condé B. Pallen draws an instructive parallel between our modern Doukhobors and the Albigenes of the Middle Ages :

We have read in history about the Albigenes, a fanatic sect of the Middle Ages, and we have also read the sympathetic accounts, generally given by non-Catholics, of their career. Just now we have been reading in the newspapers the account of the crazy march of the Doukhobors in northwest Canada, their fanaticism, their insane folly and their stubbornness. The Doukhobors are a peaceful people, harmful only to themselves. But to their insanity and their fanaticism add murder, rape, rapine and a general spirit of destruction, and you have the picture of the Albigenes and other furious sects of the Middle Ages. Just imagine the Doukhobors possessed of the spirit of lawlessness marching through a peaceful community, terrorizing and ravishing ! What measures do you suppose such communities would take to protect themselves against the horde of insane invaders ? Well, the measures taken against the Albigenes of the Middle Ages by the public authorities were simply means of self-preservation against bands of crazy fanatics who would have destroyed social order. Were the Doukhobors of Canada violent and bloody, like the Albigenes and their kind, we would have the Canadian government sternly repressing them. They afford a characteristic picture of the extremes to which religious fanaticism can go. Men, women, and children under the impulse of a religious frenzy, start on an aimless march in the face of cold and exhausted by hunger in "the search for Jesus," as they aver. Children die on the way, women and men fall exhausted by the wayside, but the crowd presses on, whither they know not, under the leadership of their insane leaders. There is no stopping them. They are insanely possessed of the one idea, to go onward, and that means to death by cold and exhaustion. There is no reason under the sun why the Canadian government should not forcibly stop them, and it has done so. They are simply a crazy mob, just as irrational and irresponsible as if they had broken out of insane asylums. An individual rushing to self-destruction is forcibly restrained ; why should not a crowd be likewise restrained ?

**Unpunished Church-Looters.**—The *Freeman's Journal* (No. 3620) calls attention to the fact that, besides the murder of Father Augustine, still unavenged, for which the government at Washington should not be permitted to shirk responsibility by asserting that the Vermont Yankees who perpetrated the atrocious deed, are not now in the United States service,—there are other serious matters in connection with the doings of "our army" in the Philippines that must not be allowed to pass into oblivion : the desecration and looting and destruction of churches, for example, as to which one of the Franciscan Fathers of the islands in a recent letter to a member of his order in the United States says :

"Regarding the desecration of churches, the looting of vestments, chalices, etc., in the beginning of the war, about two years ago, all the charges are true, but a great change has taken place



since, as a proof of which I can report that two chalices have been restored to the Archbishop's secretary by the Americans. Who burned the Church of Dolores in the Province of Tayabas? Americans, according to an American soldier. Many churches were desecrated by making stables of them, or storing them with goods, or by using them as barracks. Even at this time the church at Baler, where one of our Fathers is stationed, is so used: the Father, therefore, holds services for the natives in a small hovel."

Justice has been slow in pursuing those looters of two years ago, assuming that it has even yet begun to pursue them. "It is gratifying, however, to know that two of the chalices have been returned to the owners. But where are all the others, and what has been done, is being done, or will be done for the recovery of the whole of the stolen property or compensation for it, and the punishment of the looters? These questions are eminently in order and have been in order for a very long time. We hope and we can not doubt that until satisfactory answers are forthcoming, the agitators will keep urging and pressing them upon the attention of those whose duty it is to answer."

**Evolution and the Planet Mars.**—In his recent expressions as to the habitability of the planet Mars, Professor Hough of Northwestern University has the weight of "authority" with him, though many astronomers will question seriously his bold declaration that the planet is actually inhabited with sentient beings of a high type.

The point of interest in Professor Hough's announcement is the declaration that, as the law of evolution has resulted in the development of a sentient race on earth, that law, operating in the case of the Martians, must have produced there a race now greatly superior to the people of the earth in intellectual development. Mars, Venus, and Mercury, he reasons, are old planets, and presumably habitable. Mars, being very much older than the earth and having solidified and cooled long before the earth was fit for animal habitation, the process of evolution there presumably began much earlier. Judging from the published excerpts from Professor Hough's report, he believes that the Martians have advanced to a stage of cultivation and intelligence which is hardly conceivable to the minds of earthly races.

Our friend Prof. Pohle has shown that there is nothing in the Catholic faith incompatible with the theory that Mars and other celestial bodies are inhabited by sentient and intelligent beings; but before we believe the theory to be more than a mere hypothesis, we want to see proofs.

**The Army Canteen.**—Much has been said with regard to the army canteen of late, and there seems to be a general sentiment, shared even by such temperance apostles as Archbishop Ireland, that it ought to be restored. The situation is admittedly one of the choosing a lesser of two evils. Under the present régime, contiguous districts outside military reservations have become infested with every type of parasitic dens, "vile places run by scoundrels, where soldiers are debauched and fleeced."

The enlisted man is homeless during his three-year term; he

can not lie on his bunk in the squad-room all off-duty hours ; the troop or battery or company billiard-room or barber shop can rarely accommodate him ; so he seeks social recreation and excitement elsewhere ; he can have no sisters or sweetheart or wife in the post. Under these circumstances (and even the "sociologist" will grant that it doesn't spring from pure depravity) he will drink, no matter what may have been his home training or his natural preferences.

The "canteen," as the post exchange is still unofficially called, is a garrison co-operative store. Its profits, divided pro rata among the several organizations, are generally utilized to raise the quality of the "mess," by supplying greater variety of food, butter, eggs, fresh vegetables, and occasional delicacies. With the abolition of the beer feature the mess table suffered the loss of its principal source of extras.

Along with beer the men now indulge in "rotgut whiskey," and scatter their money in gambling bells and cesspools of vice. When the absolute result of the abolition of the canteen is the flagrant violation of the law, both State and military, as we are assured it is by the army authorities, it would certainly seem that the installation of a single garrison beer-bar under judicious supervision and control were a plan eminently superior to the toleration of conditions that now obtain.

**An Essay on Editors.**—A teacher of a public school in Northampton, Mass., submitted to her class a number of questions not in the text-books, and requested that the answers be returned in manuscript. Among the subjects was this question: "What Are Newspapers?" A bright boy handed in the following essay:

"Newspapers are sheets of paper on which stuff to read is printed. The men look over the paper to see if their names is in it, and the women use it to put on shelves and sich. I don't know how newspapers came into the world. I don't think God does. The Bible says nothing about editors, and I never heard of one being in Heaven. I guess the editors is the missing link them fellers talk about. The first editor I ever heard of was the feller who wrote up the flood. He has been here ever since.

"Some editors belong to church and some try to raise whiskers. All of them raise hell in their neighborhood, and all of them are liars ; at least all I know, and I only know one. Editors never die. At least I never saw a dead one. Sometimes the paper dies and then people feel glad, but some one starts it up again. Editors never went to school because editors never got licked. Our paper is a mighty poor one, but we take it so ma can use it on our pantry shelves. Our editor don't amount to much, but paw says he had a poor chance when he was a boy. He goes without underclothes in winter, has no socks, and has a wife to support him. Paw hasn't paid his subscription in five years, and don't intend to."





## NOTE-BOOK.

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There is a fad among children in St. Louis, and possibly elsewhere, of collecting "stickers," i. e., gummed pictures or labels, and pasting them in scrap-books. Of course this fad is exploited sedulously by many business men. In the late city campaign even candidates for office had "stickers" printed and distributed among the school-children, to influence the voting members of their families. But we were not aware till last week that certain Protestant churches are using "stickers" as a means of propaganda. We have before us as we write a photogravure of the "Evang. Ebenezer Church," 2911 McNair Ave., printed on a gummed slip, with the address of the church, the hours of service, and the invitation: "Don't fail to come!" Every child who attends service or Sunday School, receives such a "sticker" and is promised a "sticker-book" for each companion he may bring along. We are told that Catholic children are thereby enticed into Protestant meeting-houses and Sunday schools, and make a note of it here to warn parents and pastors.



The Rev. P. Heribert Holzapfel, O. F. M., on his recent promotion to the doctorate, successfully defended, before the theological faculty of the University of Munich a number of remarkable theses, of which the following three will undoubtedly interest many of our readers:

I. "*Contra opinionem, quae tenet matrimonium S. Henrici II. virginale fuisse, gravissima argumenta adduci possunt.*" II. "*Translationem Domus B. M. V. Lauretanae factum historicum non esse.*" III. "*Rosarium a S. Dominico neque institutum neque propagatum est.*"

On the latter point, our *Pastoralblatt* lately published a very cogent argument. We believe it is now pretty generally conceded among scholars that the pious legend, that the Blessed Virgin gave St. Dominic the Rosary, is untenable; the "*neque propagatum est*" of P. Holzapfel goes even farther.

The controversy regarding the Holy House of Loreto has repeatedly been touched in THE REVIEW. It appears that Msgr. Baumgarten's account of the origin of the fable of its miraculous translation (see No. 2 of the current volume of THE REVIEW) is fully borne out by authentic pontifical bulls lately discovered in the Roman archives.

Thesis I. ought to eliminate the topic of St. Henry's virginal marriage from the sermons and books of over-enthusiastic admirers. A legend against which "the gravest historical arguments can be adduced," should at least not be proclaimed from the pulpit as a genuine fact.

Why we take notice of such things as these? Our reasons have been tersely stated once before (see vol. ix, No. 3 of THE REVIEW): 1. We wish to prepare the Catholic public for what sooner or later must be published; 2. we want to warn them to be cautious with regard to medieval legends in general and not to attribute to

them a weight which they do not possess; 3. we want to show that there is and ought to be a very great difference in the attitude of Catholics towards what is accidental and merely ornamental in the Church—such as pious legends—and what is essential, viz., the contents of the inspired writings and the infallible teaching of the Church.

It is of especial interest, in this connection, to note that the movement for the revision of the historical portions of the Breviary, so strongly advocated by the most learned theologian among recent popes, Benedict XIV.,\*) is continually gaining in strength among Catholic scholars.



A generally well-informed Rome correspondent, "Vox Urbis" of the N. Y. *Freeman's Journal* (No. 3,622), writes under date of Nov. 12th: "It is quite certain that Msgr. Spalding has been appointed to Chicago, but it is more than probable at this moment that this nomination has either been canceled or is about to be canceled."



Certain articles on Msgr. Conaty and the Catholic University, which appeared of late in several Catholic newspapers, notably the *New Century* of Washington, must have given rise in the minds of many to curious reflections. We did not desire to be the first to voice these reflections, because even the sanest and justest criticism of the University and its affairs on our part is invariably attributed there—though, as our readers know, without the shadow of justification—to enmity and chronic opposition; but now that a paper always considered most friendly to the institution, the *Hartford Catholic Transcript*, has at least indicated these reflections, we will reprint its timely remark (No. 25):

"It is highly amusing . . . . to note how seriously certain of our Washington writers take themselves and with what a grand flourish they address themselves to the task of setting the University, its Rector, its trustees and the Pope right before the auditors of America. Indeed, so grotesquely do they antic in their efforts to prove that the reign of the present Right Rev. Rector has been one of heroic endeavor and sublime achievement, that he is ready to retire with laurels unique and unfading, and that it is high time to relieve him from labors so herculean, that one is forced to look beneath their bungling reiterations and enquire the real cause of the proposed change. Either these scribes take themselves altogether too seriously, or the University feels that it has to square itself before the public. At this distance it seems very much like a case of save me from my friends, or rather from those who simulate friendship altogether too industriously."

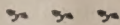


The *Christian Register*, (article reproduced in the *Philadelphia Bulletin*, Nov. 24th) is amusing in its proposition for the establishment of a "special universal religion" for "Anglo-Saxon" com-

\*) Cfr. Bäumer, *Gesch. des Breviers*, pp. 562 sq.



munities. It seems to be a fixed idea with many Americans that the United States must have something "extra" in everything,—morality, Sunday observance, religion, etc. In view of the news in the daily papers, one is inclined to believe that the American ideals are indeed radically different from those of other civilized nations.

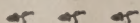


A Philadelphia reader of THE REVIEW writes with regard to the traffic in girls mentioned in our last: "I spoke to a reporter a few days ago, who was 'working up' this subject, and his description of the actual condition of affairs is simply horrible, not fit for writing. Children of about eleven years of age at the service of beasts in human form! And Philadelphia sends missionaries to the benighted Catholic Philippines!"

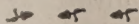


No matter what may be alleged against Bishop Spalding's peculiar world-view, he is at least not a shallow optimist nor an idolatrous adorer of America and her institutions. In his new book, 'Socialism and Labor,' he says:

"Nevertheless it is obvious that when there is question of American life, a merely optimistic view is a shallow and a false view. There are great and wide-spread evils among us, as also tendencies which, if allowed to take their course will lead to worse evil. There is the universal political corruption. There is the diminished sense of the sacredness of property. There is the loosening of the marriage tie and the sinking influence of the home. There is a weakening of the power to apprehend spiritual truth, and a consequent lowering of the standards of value, a falling away from the vital principles of religion, even while we profess to believe in religion. There is, indeed, enough and more than enough to keep all who cherish exalted ideas of the worth of human life and who love America, lowly-minded and watchful."



Speaking of Ernest Renan's 'Life of Jesus,' the St. Louis *Mirror*, not by any means a religious paper, says (No. 42): "It is neither a work of science, nor of profound philosophy. It is a medley of dreamy notions and poetical conjectures. It breathes the spirit of a pyrrhonic dilettante. It is a religious epic."..... "There is nothing more preposterous than the idea that a man of the Renan type of character and ability could ever detract from the value of axiomatic Christianity, or disprove, or permanently impair the belief in, the divinity of the Nazarene."



The D'Annunzio cult is an actuality in Europe, as well as in this country. Everybody that pretends to be up-to-date in literary knowledge, and to be an admirer of the *Zeitgeist*, talks glibly and learnedly about the marvelous, epoch-making art of the great Italian. Gabriele d'Annunzio (Gabriel of the Annunciation) is a poetic pen-name, assumed because its bearer aspires to be known as the prophet, the annunciator of a new faith, a new cult in art.

What sort of a new faith is this, bumpstously heralded by fanfaronading self-conceit? The distinctive traits of d'Annunzio are described by F. A. House in the *Mirror* (No. 42) thus: "A cadaverous view of life; a love of the horrible, the fecal, the deformed, the diseased and the unnatural; a grotesquely hysterical imagination, and a pronounced ability to play with brilliant word-pictures and to invent scintillating phrases." The same critic rightly characterizes the D'Annunzio cult of literature as a "brutally-refined, hedonic pessimism of a kind that is utterly foreign to the healthy-minded and healthy-hearted man and woman, and for this reason alone is doomed to failure. There is neither art, nor aristocracy of thought in the Italian's writings. If it is art it is that which suggests decomposed, fetid bodies." And he adds: "The D'Annunzios, the Ibsens, the Tolstoys, the Verlaines, and the Gorkis represent intellectual aberrations and idiosyncrasies. They have their day and cease to be. Their rancid pessimism and their hackneyed philosophies, their mystical lunacies and prurient religiosity are merely passing afflictions."

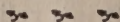
But alas how many minds do they poison and how many hearts do they corrupt while they last!



We read in the *Philadelphia Record* (Nov. 27th) that the latest report of the New Jersey Charities Aid Association makes startling statements concerning jails in a number of the counties of the State.

"The vilest immoralities obtain. Female prisoners are attended by male prisoners, and a case is cited of a mother going to visit her 17-year-old daughter to find the entire group of female prisoners enjoying cigarettes, rum, and obscenity. One who sees the demoralization of the jails at May's Landing and Camden, can not doubt for a moment that a brothel itself can do less harm to women prisoners, and through them less harm to society, than these jails, to which the law condemns them." The jails of Newark and Jersey City are roundly condemned, and the report says: "As schools for crime, the county jails are a great success."

Another evidence of our boasted Christian civilization! We trust Governor Murphy, who, we believe, is a Catholic, will put a stop to these iniquities.



One of our local dailies recently contained a story, showing how "love sometimes laughs at the laws of creed." It was the story of a young woman of Catholic family, and claiming herself to be a Catholic, who got a divorce from her rightful husband on Monday and married another man, with a distinctively Irish name, the following Saturday. Her mother, when interviewed, is alleged to have said:

"Yes, we are all Catholics; I can not recall an occurrence of this sort in our family for generations back, but my daughter is happy, and that is all I want."

Such, unfortunately, is the skin-deep Catholicity of thousands and tens of thousands in this most Christian country.





